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This passing world shines as real, like the silver imagined in a pearl-shell, as long as the Eternal is not known. —*Shankaracharya*

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"WORK OF THE AGE"

IN her article devoted to the centenary cycle of the Theosophical Movement, "The Tidal Wave," published in *Lucifer* for November, 1889, H.P.B. said that the nineteenth-century impulse began toward "the very commencement" of the last quarter of the century, proceeding, as she put it, not in silence nor perceived only by the few, but with a din of boisterous tongues and a clash of public opinion. Then, four months later, writing more broadly to include the psychic manifestations and phenomena which preceded the philosophical awakening, she spoke of the mixed character of the great "Spiritual" flood which, as "an earlier revival of crude Theosophy," gave challenge to the all-denying skepticism of the age. In this article, "The Cycle Moveth" (*Lucifer*, March, 1890), H.P.B. called the wide response of people in both Europe and America a "passionate aspiration of the human Soul." Continuing, she wrote:

> It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW.

Even if the psychic phenomena of the period came from causes which were neither primordial nor pure, the bulk of them, she said, were genuine, and were recognized as such by those who had a spark of intuition. And whether or not, she added, such persons remained followers of Spiritualism, their thinking was altered in its foundations; never again could these ex-materialists return to their iconoclastic ideas, since on them "the spiritual and psychic evolution of the cycle wrought an indelible impression." She also spoke of the thousands who, neither Theosophists nor Spiritualists, were pursuing "loftier and purer ideals than any intellectual speculation can give them." In short, "The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle."

H.P.B. wrote of the rising tide of a cycle which began a hundred years ago. What of the present? Are there "muddy torrents of Kama Loca" in evidence today? Do we now find events occurring which parallel the events of a century ago and more? There has been ample evidence of the multiplying symptoms of the psychism of this century, in which a little of old-fashioned Spiritualism is mixed with ostentatious claims of "occult" powers, but the positive aspects of the cycle have been less noticeable, with comparatively little attention in the press. Encouraging signs nonetheless exist. The *Saturday Review* of Feb. 22 devoted a special section to surveying the new interest in "mind" and "consciousness," calling attention to the fact that a great and influential change has come over both scientific and broadly educated opinion. Under the somewhat flamboyant title, "Mind and Supermind," the *SR* science editor, Albert Rosenfeld, introduces the reports of several contributors:

> The news is that many bona-fide, faultlessly credentialed scientists have opened up their minds—and, more important, their labs—to areas of research that they would formerly have considered out of bounds, if not downright nonsense. A word of caution is called for here: The mere opening of the mind to a possibility does not constitute acceptance or proof. Many scientists, after they have taken a hard look at some of the claimed data, may well conclude that what they used to think of as nonsense is *still* nonsense. But there is much less likelihood of an unconsidered brush-off in an age when yogic powers—for example, the power to slow one's heartbeat at will—have been verified in the lab, and at least some aspects of acupuncture have proved medically valid, and when a major university

(U.C.L.A.) awards graduate degrees to a sorcerer's apprentice (Carlos Castenada).

> Because science has for so long ignored their favorite areas of research, many in the "psi" or "human potential" movement still find themselves reflexively attacking Establishment science. To criticize science for its past and continuing lack of interest is one thing. But to take the attitude—okay, if you won't believe my facts, I won't believe yours either—is to cut oneself off from much of the world's soundest and hardest-won knowledge and is thus foolish and counterproductive. It has taken a long time to win science's cautious interest in what amounts to a union with myth, mysticism, and metaphysics. This interest could be all too easily turned off. That would be a pity. The new presence in the movement of established science, with its experimental competence and its built-in skepticism, is good and reassuring news.

This introduction, one might say, while guarded and a little sedate, nevertheless shows unmistakably that the bars are down in respect to research into hitherto neglected and ignored areas of man's nature. There remains, however, the question: Is "research" into such matters altogether desirable? No doubt a great deal of useless and perhaps dangerous information will be accumulated by experiments in these uncharted regions, in consideration of the mode and assumptions of much of scientific investigation, but we might remember H.P.B.'s comment in "The Cycle Moveth":

> The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

This was said in relation to the determined materialism of the eighteenth century, which was hardly questioned in academic or scientific circles until the bewildering advent of mediumistic phenomena, beginning in 1848, which rapidly spread from America to Europe, breaking out, as H.P.B. said, "like an influenza." Today, while it seems unlikely that a Mesmer or anyone of like attainments would present himself for testing by any sort of modern psychologists, there are apparently others willing to be "subjects" of investigation, and even if minor yogic exploits or capacities seem widely distant from the essentially philosophic

ends of the Third Object of the Theosophical Movement, the general admission of the possibility of their genuineness wears away at the foundations of traditional materialism, helping to open men's minds.

The observations of John W. White, a *Saturday Review* writer, in a general survey of mind and consciousness research, indicates the broad scope of present inquiry:

> . . . the significance of psychic research can be summed up in this way: It claims to have shown that consciousness can operate externally to the body at vast distances (at least as far as the moon!) and possibly independently. If this turns out to be true, it raises new questions about the existence of the soul as a possible vehicle of consciousness after death—and could require a revision of our basic concepts of energy, time, space, mind, and life.

In a separate listing of enterprises in psychic research, Mr. White gives brief explanation of the meaning of such feats as telepathy, clairvoyance, precognition and retrocognition. He describes "teleportation," "materialization," and levitation, and says of Reincarnation: "a theory of survival in which some aspect of a deceased person is reborn in another human (but not an animal) body."

Edgar D. Mitchell, the astronaut who took part in the Apollo 14 (lunar) expedition, describes an experience that led him to undertake a subsequent career of research in what he calls the "Noetic Sciences." "I underwent," he said, "a religious-like peak experience, in which the presence of divinity became almost palpable, and I *knew* that life in the universe was not just an accident based on random processes." Strongly convinced by this experience that "the universe has meaning and direction"—that "an unseen dimension behind the visible creation . . . gives it an intelligent design and gives life purpose"—Mr. Mitchell sees a great need to wed science "to the highest development of our subjective intuition, epitomized by ethical religion." Humanity, he believes, must reach to a higher consciousness:

> Man must rise from his present ego-centered consciousness to find universal harmony, starting out within himself and proceeding outward through his relations with other people and the environment to his relation with the cosmos. Otherwise, man will continue to move deeper into chaos and crisis toward a destruction of his own making.

Mr. Mitchell said that to support this conception of human needs, he is studying the implications of psychic research:

> To anyone with an open mind, it should now be clear that people have faculties associated with—but not limited to—their known sensory systems. The contemporary scientific model of man as simply a complex organization of organic molecules is insufficient for explaining consciousness. Human beings are more than mere lumps of flesh. They have a dimension that transcends the entity of the person and takes them into the category of the transpersonal.
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> That concept, of course, takes us right back into religion and philosophy. It presents a sound reason for religious belief—a rational basis for explaining why people throughout history have persisted in claiming that the physical world has a spiritual foundation. But it takes a change of consciousness to "see" that foundation. . . .
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> Like mystical and religious experiences, psychic experiences can help a person become more aware and, when they are properly developed in an ethical framework, less self-centered. Psychic development is not a panacea, and it does not assure spiritual growth. But it is useful in objectively oriented thinking, because it can be a key to unlock the missing experiential component with which to expand awareness. . . . It can be a major element in the long-sought formula for enriching human minds, transforming society, and generally aiding nature in the great work of evolving the race to a higher state of consciousness.

Taking the biblical phrase, "In God's Image," for his title, George Leonard (author of *Education and Ecstasy*) suggests that the chief thing we may be able to learn from the impressive capacities of computers is that "human abilities are far more wonderful than we had dreamed." The complexity of the human organism and the resources of man's brain and intelligence, as revealed by scientific studies, should persuade us, Mr. Leonard believes, of man's extraordinary potentialities. He exclaims:

> In God's image! How could we possibly live up to such a pronouncement? We take comfort in the fact that our religions also concede that we are fallen, unsaved, unenlightened. No matter how fallen, however, we can no longer deny our god-like capacities—science will not permit the denial. And we are reminded of the ancient religious promise: the ultimate availability of salvation, redemption, transformation. . . .
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> Clearly, some great change is under way. We might have seen it earlier had technological futurism not seduced us. . . . If our shift to a new mode of existence is to take place voluntarily,

> before catastrophe strikes, we shall need to get on with the business of converting our energy-economic system from exponential growth to something approaching a steady state. . . . The resulting economic dislocation must be dealt with equitably, with a sense of sacrifice—especially on the part of the affluent.
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> Sacrifice, however, requires some guiding purpose and, ideally, some notion of better things to come. It is doubtful that purely negative exhortation can inspire the great efforts needed. . . . our hope lies not in the brain alone or in the mind alone, but rather in mind, body, and spirit rejoined. (How could we ever have conceived them as separate?) This resource is close at hand, readily available, crying out to be used. In material shortages and social difficulties, even in what we term economic depression, we may find clues to the next chapter in the human adventure: the evolution of higher social forms, the emergence of a higher consciousness.

Barbara Brown, best known of the specialists in biofeedback, makes the findings of her work into testimony concerning the heretofore denied potentialities and powers of human beings. She speaks of the spreading belief in "mind power," commenting, "A strange blindness has prevailed in modern science about the role of the mind in the catalog of human abilities."

> Rather than seeking to learn and to use the non-ordinary capacities of mind, mind scientists (who are mainly brain scientists) have worked to keep the awesome power of mind within the limits of its physical confines. . . . We have set limits and norms for intelligence and creativity and outlawed flights of mind. It was less science than a changing social conscience that allowed some minds to see the ability of mind to control itself and its body in experiments that were little different from hundreds of earlier experiments that had discouraged such thoughts.

Dr. Brown points to evidence from biofeedback that man can learn to control single cells in the spinal cord in a matter of minutes, reasoning that since this power has always existed, even if unknown to us, it follows that "man has suppressed a higher level of mental function." "We should," she says, "be able to become so aware of the best states of minds and bodies that we can achieve both internal harmony and harmony with the universe."

In his prefatory notes on the new scientific interest in the powers of mind, the *SR* science editor explains that the survey pretends to no completeness, but is offered to show the existence of a world-

wide movement "held together in a directional thrust, as if by a kind of 'field energy' made up of common interests and enthusiasms, parallel themes and purposes, and a shared sense of urgency." The *SR*, he says, does not endorse any of the claims made, but prints the reports because the movement described "is so energetic, so widespread, and of such potential importance; and because we live in an era when the human species needs all the help it can get."

Just so. Still to be added to these multiform influences, so similar in some ways to the psychic currents of a century ago, and in other ways so much more elaborated and diverse, are the guiding lines of metaphysical orientation, truly scientific explanation, and ethical inspiration of Theosophy. In the article quoted earlier, "The Cycle Moveth," H.P.B. made clear the role Theosophy was to play during the cycle of the nineteenth century:

> In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. . . . Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phenomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. . . .
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> As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. . . . the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically preordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time. . . .

Such statements of the working of cyclic law and of the sequences in the centenary stirring of the human spirit are indispensable to an understanding of the tumultuous flow of current happenings, and of the gradual awakening to the deeper meanings of the period of history now in its "very commencement."

EVERYDAY OCCULTISM

THE BHAGAVAD-GITA is itself a trinity in unity, or it could not be true to Life. There is the body or matter, the text; the knowledge with which it is permeated or saturated, its intellectual element or principle; and its Soul or Spirit, the Intelligence from which (or from whom) it sprang. And these three are alike an incarnation or manifestation of Life itself.

In measure as these are assimilated by the student he participates as a conscious portion of that Divine form which includes all forms, until at last he who was Arjuna, then Arjuna-Krishna, becomes himself Krishna—knows himself as Atma-Buddhi-Manas. This is disclosed in the eighteenth chapter, in so far as words or wisdom may be communicated regarding the Incommunicable, but none the less *realizable*. This is Universal Brotherhood in Masters' sense of the term.

Naturally, then, the *Gita* presents three stages of Spiritual evolution, and these are represented by the three segments of six chapters each. In the first segment Arjuna is the man who questions himself to such extent that he must burst the bonds of race, creed, caste, and condition—or fall into despair. No man can really thus question himself till he has drunk physical existence with all its joys and sorrows to the last drop—not selfishly, but in the performance of the duties of life as he sees and understands them. His faith in human nature and in human life is worn out. What he has thought to be knowledge—religion, science, philosophy—have been really only a form of trust or faith. He has trusted well, not wisely, for human nature and human life are mortal, errant, inherently imperfect, and never can, therefore, satisfy any but the ignorant or the selfish.

This imperfect service—but service—and this imperfect questioning—but questioning, without imposing terms as to what the answer shall be—these are the exact spiritual conditions which bring response from the Higher Self, the Krishna in every man who is said to be "asleep," but is that part of our nature which

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NOTE.—This article is from a series of essays on the *Bhagavad-Gita* first printed in volume 15 of THEOSOPHY.

cannot be deceived by any prayers nor by any vain pretences, and which therefore remains *unmanifested* in us until we are ready, having invoked the Supreme, to subordinate our "self" to Its purposes.

The second section, concluding with chapter twelve, then, shows Arjuna-Krishna—the man who, having found and recognized another nature in himself than the merely human, is devoted to gaining some apprehension of its "ancient, constant, and eternal doctrine" of evolution. The section shows that Arjuna does not leave the battlefield of human existence, but that in the midst of the affairs of everyday life he is practicing the only Occultism there is: he is intent outwardly on the "performance of action," while inwardly he is all the time listening to the admonitions of the Higher Self, the Voice of the Silence, or, in the more familiar phrase, to the "Voice of Conscience." With mankind in general this "Conscience" is purely negative. It does not guide or instruct us. It only tells us, after we have acted sinfully, "you should not have done that." It is worth a dozen times more than all the "revelations" in all the religions, all the sermons of all the priests, could ever give us, for a man to reflect *why* his Conscience is so inactive when it is most needed; or, to put it the other way about, why it is so active when it is "too late." Such reflection constitutes a wonderful *self-revelation* of human nature.

Gradually, throughout the second section, it becomes apparent that Arjuna gains the full faith or confidence in the wisdom and beneficence of the Higher Self which before he must have shown in human life and experience. It is still Faith, but it is faith in the immediate presence and activity of the Immortal in himself and in all nature—not in an absentee "God." So the twelfth chapter closes as naturally on the note of Faith in one's own real Self, as the sixth closes the first section with the discourse on self-restraint, or self-conquest.

And what a chapter is this on Faith—first-hand faith in one's own Divinity, in place of second-hand faith in a personal god, or in one's human nature. Arjuna has not yet attained to Knowledge in Krishna's sense. How could he? But he has attained; he has gained conscious contact with the Knower in himself and in all nature. It is this conscious contact of the lower self, or human nature, with the Divine Self which is the spiritual meaning of Faith. Not till this contact is made by the action of the Lower with

the Higher, is Spiritual Knowledge even possible of beginning. This is that regeneration, or rebirth, of which every Scripture treats and which the illustrious Shankaracharya calls the Awakening to the Self, but which we in our ignorance think to be the awakening of the Self.

Let any man, even the most virtuous and devout, try to *feel* himself as Divine, all Nature as a consecrated place, all that is as "Soul and Spirit ever evolving under the rule of Law inherent in the whole"—and the experiment will show how far, how very far, most of us are in our inmost hopes from the position of an Arjuna-Krishna. Yet it is precisely this Faith, this profound conviction of *inherent* Divinity which alone can ever bring us to the Gates which open inward, never outwardly, to the Holy of Holies in man and in Nature. This is the Devotion of which the *Gita* treats—devotion to that "religion of immortality" which, because of the vision of an endless past in which we have been the Sower and the Reaper of unwisdom, gives to the man an unshakable Faith in an equally endless future in which to be the sower and the reaper of Wisdom.

And so to the thirteenth chapter and the opening one of the last section of the *Gita.* All that Arjuna once thought to be Life itself is here taught to be but "this perishable body"—Kshetra, or matter as the *basis* of Karma or existence.

> "This body, then, is made up of the great elements, Ahankara, egotism, Buddhi, intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion."

No religion, no philosophy, no science, as taught and practiced can ever unriddle the mystery of this delineation of matter, for "matter," like everything else, is psychological. Being psychological it is permeable to spiritual sight, however opaque that matter may be to theologian, philosopher, scientist, or layman. "Matter," or Prakriti, is the unfolded record of all our past—a record we are able to see though its real nature as much eludes us as does the "unmanifest invisible spirit" which permeates it. And why? Because we have been taught to think of both as distinct realities, separate from each other and both of them separate from ourselves. But "matter" is the medium of vision as well as of action. Ideas are the medium of mental vision and action, and the feeling or sense of self is the medium of Spiritual vision and action. If that be limited, all is limited. We have yet to learn that our sense of self

determines our horizon intellectually and physically as well as spiritually, for the mental and physical are but by-products, mere effects of Spiritual being and action.

Spirit and Matter, or Purusha and Prakriti, are shown to be in their nature co-existent and co-dependent, the first "pair of opposites"—that which is unmanifested and that which is manifest. Their alternation and interaction produce those effects which are in the *Gita* called "the three qualities," personified in man as "human nature." *Whatever* we think, whatever we desire, whatever we feel—that we take to be the Real for the time being. If we attain it, we soon find that it is no more real than what we cast aside—"sacrificed"—to attain it. Then, learning nothing from this futile sacrifice, we turn our attention (or devotion) to some fresh object, and so by our own misused power cause the "Great Wheel" of reincarnation to go on turning in vain repetition.

Many have been confused by the expression, "the ten centers of action, the mind, and the five objects of sense," and have wondered what are the "ten centers of action." It might be considered that five of them are the senses, and the other five are what we call the "mind." For it is the mind which is the inner set of senses. We call them Thought, Will, Feeling, Memory and Imagination. The full potentialities of the "astral man" have not as yet been developed in this race as a whole, though sometimes unnaturally awakened, as inner senses pure and simple, by multitudes of mediums, psychics, and pseudo-occultists, as well as by the "Brothers of the Shadow." By all these, such premature and abnormal partial arousal of one or more of the inner "centers of action" into sense activity in molecular matter is thought to be real and is therefore regarded as Spiritual. It is the reverse of spiritual and betokens atavism, when not degeneracy. If this arousal takes place, as it all too often does, while "Ahankara" is rampant and "Buddhi" dormant, the victim is, spiritually considered, on the straight road to ruin. There is another cultivation altogether of these inner senses—a cultivation absolutely unknown outside the School of the Masters of Wisdom, but this cultivation comes as a corollary to *Spiritual* cultivation, and not as an object to be sought for in itself.

"The Three Qualities" are, at this stage of average human evolution, the normal product of the activity of this psychic nature. The fourteenth chapter is devoted to a discussion of this department of the human being, which grows out of the "Ashwatta Tree"—that

is to say, the whole course of past evolution. But this Tree of the Qualities developed in evolution is, in the fifteenth, shown to be only the ways and means leading, first to self-restraint or self-conquest, then to Self-acquaintance, and thence to Self-Knowledge, the *realization* of one's own Faith as "Knowledge of the Supreme Spirit."

By vivid but terrible contrast the sixteenth chapter makes clear that this realization of the Divine in Self and in Nature has its own Opposite—the realization of the Demoniacal as well as the God-like in man and in nature. Here in this chapter is pictured the dual nature in every man, hence his dual possibilities in self-evolution. After reading this chapter and recurring to the tenth and eleventh, one is through once and for all with that form of delusion which sees Good and Evil as any other than the consequences of one's own Spiritual evolution. One will see, as well and as sadly, how, despite all warnings and all history, those who "have not overcome themselves" will go on mistaking the psychic for the spiritual—and that this is a danger which, like a shadow, is as inseparable from every great Message and from every Arjuna, as Matter and its Qualities are inseparable from Spirit. It explains the degeneracy of every great religion, the degeneracy of theosophical societies and students of Occultism so prevalent today. The *Gita* and H.P.B.'s last Message to the American Theosophists are *one*, though separated by an interval of fifty centuries.

THE DHARMA OF SELF-CONSCIOUSNESS

Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Paranirvana, many parts, which often are disagreeable to it, but like a bee, collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sutratma, collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself, forced by Karma, unites at last all these qualities in one, having then become a perfect being, a Dhyan Chohan.

—H. P. BLAVATSKY

THE STREAM OF THOUGHT AND QUERIES

About Black and White Magicians

HOW *is one to recognize a black magician, and how to treat such an one?*

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing today, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmukhtas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmukhtas (white adepts) come forth intact and conscious."[1] This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore—"How are we to know a black magician"—is premature.

Each one of us may become a black magician if we let selfish-

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NOTE.—This article was first printed by William Q. Judge in the *Path* for August and September, 1889. The first installment appeared last month.

[1] A free translation.

ness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

PRACTISING FOR OCCULT DEVELOPMENT

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued

merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

What, then, is a Sincere Theosophist to do? Shall He or not Practise Yoga?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

The Occidental Mind is not Fitted for Yoga

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

If Students Believe that Adepts are Behind the Society, They Should Follow Their Advice

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those

as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practise Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practise altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating of his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and

one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN

THE WORK OF THE COMPANIONS

H. P. B. did not come only to found a Society, only to impart instruction and give guidance to a favored few. Her work was the parable of the Sower once more exemplified and ours to emulate her example. As we study, assimilate, *live* Theosophy and spread its teachings broadcast, the ideas and principles of the great philosophy will enter minds open to receive them, germinate, root and grow in hearts everywhere mellowed whether by their own throes and sorrows or by sympathy with the world's woes, till little by little the great mind and heart of Humanity will be leavened with the leaven of the great doctrines of Unity, of Brotherhood, of Karma and Reincarnation, of the perfectibility of Man. In four little centuries America has been changed from a savage wilderness to a populous civilization. This is a physical transformation, it is true, and at best represents but a wrestling and a stage, but it is a type and a symbol of psychical and soul transformation, a groundwork made and laid in physical evolution for the expression of its inner and more perfect mental and spiritual complements. We must not forget that evolution is triple and that as in its individual units, so in a wider and more universal sweep that material civilization in the midst of which we are embedded is but the body of the race and within it, as within the body of man, the race soul and the race spirit are incarnate and ceaselessly giving the impulse to truer coordination. So students of H. P. B. are, in a spiritual and soul sense, pioneers, as were the early and hardy forbears of our generation, working in the wilderness of materialism and superstition, doing the primeval work of clearance, sowing the seed, making ready for the future, as they are making that future possible.

THREADS OF OCCULT SCIENCE

XI

THE belief in a personal god may do some good under certain circumstances, but it may also do a great deal of harm according to the attributes which we give to that personal god. A personal god without personal attributes is unthinkable and illogical; because it is his personal attributes, which constitute him a "personal" god. If we believe that such a god is passionate, revengeful and changeable, if we believe that he favors some and condemns others, that he can be persuaded to forgive our sins and thereby act contrary to the law of justice, such a belief not only impedes our own progress, but is highly pernicious.

The words "right" and "wrong" may be used in the absolute or in the relative sense. Generally speaking it is the intention with which the act is done, that constitutes its right or wrong. If it is in accordance with the law of justice, it cannot be wrong; but we cannot obtain a perfect sense of justice without a corresponding degree of knowledge. [VI, 18.]

Rather than believe in *such* a "God," many good men have ceased to believe in one at all. It is against the *interpretations* of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have rebelled. [IV, 272.]

We cannot conceive of an "*All-pervading* whole," being separate from its part. The idea . . . is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.

. . . How can Parabrahma be "the ever-active state of the whole" when the only attribute—an absolutely negative one—of Parabrahma is passivity, unconsciousness, etc. And how can Parabrahma, the *one* principle, the universal Essence or the TOTALITY be only a "state of the WHOLE" when it is itself the WHOLE, and when even the Vedantic Dwaitees assert that Iswara is but a mere manifestation of, and secondary to, Parabrahma which is the "All-Pervading" TOTAL?

. . . If the whole is "*all-pervading*" and "infinite," all its parts must be indivisibly linked together. The idea of separation involves

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NOTE.—This collation of comments by H.P.B. is compiled from notes appearing in volumes IV and VI of the *Theosophist*, with sources given by volume and page.

the possibility of a vacuum—a portion of space or time where the *whole* is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say "parts," they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an *immortal* soul which was at some time *created*—thus implying a beginning to that which, if the word has any sense, is eternal.

Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence*, but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities*, although alike in nature, yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature. [IV, 228.]

. . . The physical body incarnates and disincarnates—that is its elements change—continually from the time of fœtal existence until death. The life principle acts from the time of conception until death, the lower principles are fed continually during that time from the astral plane; that which constitutes the individual monad reincarnates at the time of birth, but whether or not the highest principles may assimilate with that germ during a lifetime, and to which extent they will either assimilate or be lost, will depend on the will and the exertions of the individual. [VI, 71.]

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture as well as every thing else with which his aura comes into contact. It is interesting in this connection to refer to the "Chaya grahini" (Shadow Catcher), mentioned in *Ramayana* which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the sea. It is well-known that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art. [VI, 221.]

The "higher attributes" of the 5th principle are evolved in it during the lifetime of the Personality, by its more or less close assimilation with the *sixth,* by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). When the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this; personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living "in spirit" and as a spirit. Therefore while the upper consciousness with all its noblest higher feelings—such as undying love, goodness, and all the attributes of divinity in man, even in their latent state—are drawn by affinity towards, follow and merge into the monad, thus endowing it—which is part and parcel of universal consciousness and has therefore no consciousness of its own—with a personal self-consciousness—the dross of our earthly thoughts and cares, "the material tastes, emotions and proclivities" are left to lurk behind in the shell. It is,so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fires. . . .

The "Soul when laden with unsatisfied desires" will remain "earthbound" and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding and the shell alone be left wandering: if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanee, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for "living friends" to encourage the simulacra, whether shells or entities, to communicate. For, instead of "smoothing the path of its spiritual progress," they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta*, the sybils, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums; themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Subjective, purely spiritual "Mediumship" is the only harmless kind, and is often an elevating gift that might be cultivated by every one. [VI, 110.]

letters · questions · comment

The principle of Kama seems to be usually described in negative terms—as that which drags man down, the source of all his baser passions and desires. Surely there are positive uses for the Kamic principle?

"Kama," H.P.B. observes in the *Glossary*, "is a most mysterious and metaphysical subject." The term derives from the Vedic name of the god of love—equivalent of the Greek *Eros*, later degraded into Cupid. A symmetrical account of Kama is given in the *Glossary* article on Kamadeva:

> Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi*. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.

Amplifying statements concerning Kama are found throughout *The Secret Doctrine*. Desire, for example, is connected with the "fall" into matter and form. Behind the many allegories of the Fall, H.P.B. says, is "*the desire to learn and acquire knowledge*—to KNOW." (I, 416-17.) And Mr. Judge says in the *Ocean*, "Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives."

It is clear from what is said in the teaching that the expression of Kama as "the power that gratifies desire on the animal plane"

is not a part of the essential nature of man. Again, Mr. Judge says in the *Ocean*:

> It is generally supposed that the desires and passions are inherent tendencies in the individual, and they have an altogether unreal and misty appearance for the ordinary student. But in this system of philosophy they are not merely inherent in the individual nor are they due to the body *per se*. While the man is living in the world the desires and passions—the principle *kama*—have no separate life apart from the astral and inner man, being, so to say, diffused throughout his being.

It becomes plain from a statement in *The Secret Doctrine* that Kama is, first, the cause of manifestation, and, second, the fusing agency which makes possible the experience of earth life where all evolution proceeds for human beings:

> The two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the *Manas-Ego*, to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—*i.e.*, in a two or even a three-principled body composed of its *Sthula Sarina*, prana (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created *an idiot*—at best a beautiful, soul-less, empty and unconscious appearance. "*Cogito—ergo sum*"—can find no room in the brain of such a creature, not on this plane, at any rate. (S.D. II, 241-42.)

In its pure and original expression, Kama is the highest conceivable motivating force. Reflected in matter, or in its association with the astral side of nature, it becomes the antagonist of the awakening spiritual consciousness in man:

> The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit. (*S.D.* I, 244-45.)

In the lower kingdoms of nature, Kama is the impulse to repro-

duce, and, in its higher aspect, to perfect and illuminate, the forms already delineated by intelligence of universal mind. But the lower kingdoms cannot create. Self-consciously focused mind has the ability to make the distinctions that impress matter with the patterns of thought that become the environment, physical and psychical, of our lives. By means of these distinctions the incarnated man is continually synthesizing images whose elements are reflected in his mind. This "lower" mind generates and reflects its creations. The quality of desire shapes the lower mind, making it receptive to the command of either matter or spirit. The profoundly moving creativity of true genius has its source in Buddhi-Manas, the unfettered vision of Higher Mind. The process of freeing the human mind from the domination of Kama is that of the evolution of the soul through experience. In the present stage of evolution, desire is the mover; the question is not, whether to be moved, but how universal is the feeling which arouses us to act. Through this process art becomes the work of genius; human love becomes the love of mankind. A statement printed by H.P.B. in *Lucifer* clarifies the functions of Kama:

> WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.
>
> DESIRE, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.
>
> Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.
>
> Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.
>
> Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.
>
> His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.
>
> Knowledge and will are the tools for the accomplishment of this purification. (THEOSOPHY 3:395.)

on the lookout

Rejection of Technological "Necessity"

To sharpen the contrast between technical and moral decisions, Dr. René Dubos, in his Winter (1974-75) *American Scholar* essay, quotes from the 1933 Chicago World's Fair guidebook the declaration—"Science finds, industry applies, man conforms," and makes this comment:

> The very etymology of the word *conform* implies that human beings would be molded by technological forces, whether they desire it or not. In my judgment, it is precisely on this point that a great change is now taking place in the public mind and may be eventually reflected in attitudes concerning the production of energy. Most people—and especially those of the younger generation—no longer accept that their fate is to be determined by industrial forces. And it is for this reason that technological development will increasingly have to take second place in the quality of life.

Increasing Responsibility

Dr. Dubos selects for consideration the issue of the breeder nuclear reactor—a way of generating nuclear energy which, as a side-effect, produces "enormous amounts of plutonium." Plutonium is "fantastically dangerous" to human health even in small quantities and has a half-life of 25,000 years. Various eminent scientists are much opposed to erection of these reactors, and Dr. Dubos, admittedly no physicist, feels quite able to speak simply as a human being on the question. The time has come, he thinks, for all human beings to think and decide about such questions:

> Thus, while the scientific and economic aspects of the breeder technology naturally involve problems that only experts can understand, the decision to accept or reject the technology involves human considerations for which the experts have no superiority over laymen. In my opinion, the awareness of this fact is likely to become the most important force in the future of technological civilization, and this will be to the good. Half a century ago, society had accepted almost without question that, in the words of the guidebook to the Chicago World's Fair, "entire races of men fall into step with . . . science and industry." Today, citizens are beginning to demand that human

> desirability be given as much emphasis as scientific feasibility in technological assessment.

This change in public attitude, noted by Dr. Dubos, may be recognized as a promising sign of the times. While the change is attended by practical emergencies and anxieties produced by technological excess, such perturbing events can also be seen as doors opening the way to deeper thinking about human responsibility, and calling to mind what Mr. Judge says in *The Ocean of Theosophy* concerning the further incarnation of Manas. Responsibility is, after all, a basic attitude of the awakening mind.

The Crisis in Food Supply

Other dimensions of growing responsibility are indicated in a *Los Angeles Times* (Dec. 19, 1974) review of Alan Berg's *The Nutrition Factor*. In this book Mr. Berg says that the food crisis now affecting two thirds of the world's population reaches beyond political or even economic concerns and is, "in the final analysis, a moral issue." Our technology, he observes, is developed to the point where practical solution of the world food problem is almost within reach:

> The world has the resources, if only they could be properly mobilized and distributed. The world spends from $300 billion to $400 billion a year on arms. If it took just 1 percent or 2 percent of that and spent it on food, it could more than satisfy its food needs.

The *Times* notes that, in Berg's view, while hunger threatens political upheaval and social unrest, "the money that might avert such turmoil flows instead into weapons that are largely useless against it."

Toll of Malnutrition

He points out that hunger is not merely a problem of bodily health, but of cultural welfare as well, since malnutrition affects not only physical well-being but also mental capability, not to mention the emotional stability of large numbers of the world's population. Most distressing, therefore, is the widespread indifference, the lack of "outrage that the problem deserves." He attributes this to the fact that the threat of disaster is of a magnitude almost beyond comprehension, and also to the growing realization that political and economic maneuverings may bring the most well-meaning sacrifices to nought. He illustrates:

> For an American family to forgo meat and hamburger regularly and let it go at that is not enough to help the undernourished abroad. . . . The grain that was saved by that family's sacrifice—the grain that might otherwise have been used to produce the meat—could well be sold instead to the Russians and even used by them to feed their cattle.

Mr. Berg suggests that such a family might assume direct responsibility for seeing that the money thus saved goes to those directly concerned with helping the undernourished, or do what they can to see that the grain saved is not sold commercially but sent to people in need. In any case, Mr. Berg advocates intelligent and active concern for general human welfare.

Dietary "Good News"

In a comment on nutrition from another point of view, Dr. Jean Mayer, a well known nutritionist, remarks in the *Los Angeles Times* (Jan. 2) that "not all today's high food prices are necessarily bad news for our nutrition." Explaining, he says:

> As meat prices have gone up, for example, meat consumption has gone down. And that means a reduction in our intake of saturated fat and cholesterol, hence in our blood cholesterol. It also means a reduction in the highly concentrated calories found in fat and meat and, hopefully, in your weight. So by cutting down on meat, your heart, your figure and your pocketbook may benefit.
>
> Now a similar thing is happening with sugar, which is rapidly pricing itself out of the average budget. Frankly, I can't think of a better product to cut down on! . . .

No Sugar Needed

> For years, food technology has been catering to our sweet tooth and at the same time to tooth decay and obesity. . . . the fact is your body does not actually need any sugar. We do need carbohydrates, and sugar is a carbohydrate. But there are numerous other carbohydrates—many of which are found in highly nutritious foods—to fulfill these needs.

Dr. Mayer points out that sugar is used in many, many processed foods such as sweetened cereals, baby foods, baked beans, peanut butter, and even in canned hams and soups. He has a very low opinion of sugar. It is, he says, one of the two prime sources of "empty calories" (calories without other nutrients) in the American diet. The other, he points out, is alcohol. While the high cost of living may not be the most admirable means of effecting beneficial changes in diet, it may nonetheless bring better

health, better habits, and even better judgment—especially when we discover how well we are able to get along without various indulgences. Dr. Mayer is one who sees a way to turn "seeming evil into good."

Planetary Dynamics

The *Los Angeles Times* (Nov. 18, 1974) reports that seismologists at the California Institute of Technology believe there is underlying connection between the temperature of the earth's surface, volcanoes, the earth's rotation rate, wind patterns, and earthquakes. Dr. Don L. Anderson at Caltech told a gathering of science writers that it is not uncommon for severe earthquakes to occur at widely separated locations on the globe within a year or two of each other. The factors linking such events point to a growing understanding of the extensive interrelation of geophysical forces. The *Times* summarizes:

> It has long been a mystery to geologists why there was an outbreak of giant earthquakes around the turn of the century, Anderson said.
>
> Between 1896 and 1910, 45 massive temblors—measuring 8 or more on the Richter scale—ripped Japan, Alaska, the Philippines, Mexico, Peru, New Guinea, India, China, Greece, and of course, the 1906 earthquake that devastated San Francisco.
>
> No other period of time in the last 200 years has been marked by such an outbreak of giant seismic activity, he said. This was also a time during which the earth's rotation slowed noticeably and weather patterns, such as worldwide temperatures, also were rapidly changing.
>
> It is increasingly clear, he said, that climatic variations do occur in cycles that are related to solar events, such as sunspots.

Other Patterns

Dr. Anderson also said that temperatures that began rising in the 1890's peaked in the late 1940's and are expected to return to their former levels in the 1980's. A similar pattern of volcanic, climatic, and seismic activity was recorded in the 1830's. In *Fortune* for February, 1965, Lawrence Lessing gave background information on the location of earthquake faults. (See Lookout, *Theosophy* 53:314.) He described an "earthquake belt" encircling the rims of the continents with the greatest activity, centering in the Pacific area. Another belt, recently discovered, girdles the globe from north to south, much of it running along the deep rifts and valleys of the mid-Atlantic Ridge. Mr. Lessing also said:

A second discovery, made by observing that the orbits of space satellites undulate irregularly around the earth, has disclosed that there are some large variations in the earth's gravitational field. Some areas are "positive"—i.e., their gravitational pull is greater than expected—while some are "negative." These gravitational "hills and bowls" indicate deep irregularities in the earth's mass down to the core. So far, eight such positive and negative anomalies have been identified; four "hills" located in the western Mediterranean, the New Guinea area, west of South America, and south of Africa; and four "bowls," off the tip of India, near Bermuda, between Hawaii and Japan, and in the Ross Sea off Antarctica. The hills seem to be associated with the biggest continental earthquake area, the bowls with activity in the mid-ocean rifts.

"Deep Forces" Involved

The *Fortune* writer notes that the study of ancient magnetic lines of force, impressed upon continental rocks at the time of their crystallization, reveals that these lines are not consistent with the present location of the north and south poles. He concludes that earthquakes have a greater effect on the earth than the changes caused in its outer crust would indicate:

For geophysicists it is not enough to know that an earthquake occurs when a fracture or fault in the earth's crust gives away through internal strain or some deep collapse below, causing a shear movement or subsidence in the crust. These are just local effects. Earthquakes are intimately related to such larger, slower movements as the formation of continents and the building of mountains, and to the deep forces within the earth that cause these changes. Before they can begin to explain and eventually to predict earthquakes geophysicists need to know the general pattern of those forces.

A Living Organism

Little by little, through accumulating knowledge of this sort, the dynamics of the earth's activity increasingly resemble vital phenomena. H.P.B. noted that the ancients thought of the earth as an entity—a great "animal"—responsive to the influences generated by man. In *The Ocean of Theosophy* Mr. Judge said that the earth is constantly changing, exhibiting alterations "corresponding to those through which the thinker is going." He added that in the case of great cataclysms, the "main laws governing the effects are those of Karma and Reembodiment, or Reincarnation, proceeding under cyclic rule." And elsewhere in the *Ocean* there is this:

Man is a great dynamo, making, storing and throwing out

energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic.

Psychology—East and West

In his contribution to the concluding portion of *Notes on the Bhagavad-Gita,* Robert Crosbie distinguishes between Western and Eastern psychology by noting that "Western psychology in its classifications refers solely to mental states," while the "psychology of the *Gita* and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions." A somewhat parallel statement may be found in the similar comparison of Eastern or Indian psychology with Western conceptions in an article by Huston Smith in the *International Journal of Parapsychology* for the Spring of 1966. Asking whether the West can learn from the East in this area, Prof. Smith suggests that Western psychology can ignore Eastern thought in psychology only if it supposes itself to be "omnicompetent." He then says:

> I think there is reason to suspect that scientific psychology is not omnicompetent. The reason is that it cannot deal with freedom. Exclusively interested in discovering laws of behavior, scientific psychology ignores, when it does not deny, freedom's capacity to step in and alter—its power to influence the shape of the future. For freedom, by definition, is lawless.

Psychology of Freedom

> Incomplete in theory because of its inability to deal with freedom, scientific psychology is, as we would expect, equally incomplete as a basis for practice, i.e., in providing a theoretical framework and program for effecting changes in behavior. Building as it does on evidence that is objective, both cause and effect must be openly identifiable. It follows that in considering questions of change, scientific psychology is equipped to work only with changes induced from without. It is effective in considering changes wrought (or attempted) in others, for in such cases the stimuli introduced to induce the change can be identified. It can also deal with self-change, insofar as the agents of change are external—tranquilizers, a vacation at the seashore, conversations with a therapist. Where scientific psychology is brought up short is in those moments when therapist or counsellor says, "It's up to you. You simply have to decide. No one can make up your mind for you." But these are precisely the moments in which Indian psychology comes into its own. Atman, karma, reincarnation, maya . . . it may be im-

> possible to prove that objective counterparts to these momentous concepts exist; but has a conceptual scheme been devised which is more effective in inspiring the human will in times of human need and decision? To compare Indian and Western psychology, one must see Western psychology as the psychology of empirical causation and Indian psychology as the psychology of freedom. In therapeutic terms, Western psychology asks what can be done to help men; Indian psychology asks what men can do to help themselves.

Prof. Smith's analysis seems a rather good gloss on Mr. Crosbie's statement.

Economy of Waste

The threat of world wide famine is often used to emphasize the claim that increases in population may soon exhaust the food resources of the earth. However, H. P. Blavatsky suggests (*The Key to Theosophy,* p. 205) that this conclusion cannot be drawn until every individual has contributed what he can to meet human need. And in *Harper's* for February, Frances Moore Lappé, author of *Diet for a Small Planet,* marshalls compelling evidence to show that not only has there been little effort to ameliorate the suffering of the hungry, but that the system of production and distribution maintained by the industrialized countries deliberately exploits the disparities between rich and poor, protecting the former at the expense of the latter. Moreover, Miss Lappé declares that journalistic accounts of widespread hunger convey feelings of inevitability and hopelessness which are quite unnecessary. Adequate remedies, she says, are well within human capacity. Beef production is unnecessarily wasteful because cattlemen, instead of using wild forage and a wide variety of other available products natural to ruminants, force-feed the animals large amounts of high-grade grains. The result is that twenty-one pounds of feed produce only about one pound of edible beef.

Feed Is Food

Miss Lappé says further that this inefficiency also disposes of a vast surplus of grain quite suitable for human consumption. She comments:

> The capacity of American livestock turned out to be so great that we now can get rid of the production from over one-half of our agricultural land by feeding it to animals. It has also been helpful to label as "feed" not only highly nutritious grain and soybeans but considerable quantities of milk products, fish

meal, and wheat germ as well. In any other time and place this "feed" would represent valuable human protein resources.

Miss Lappé proposes that we should now recognize that our protein production and consumption are "the very institutionalization of waste."

The Poor Grow Poorer

This planned inefficiency supports a world-wide chain of causes and effects that includes everything from imports to exports. It operates to effectively prevent the poorer nations from stabilizing their economies at a level that will afford their peoples a liveable income. For instance:

> Seventy-five percent of the poor world's foreign exchange—money for plows, schools, research—is earned by exports. Yet in the past two decades the share of the poor countries in world trade declined from nearly one-third to less than one-fifth. This is partly because barriers in the rich countries against imports from the poor are generally higher (in many cases almost twice as high) as those against the products of other rich countries. Because our trade barriers increase according to the level of product fabrication, they have the effect of keeping the poor world from the profitable business of processing their own raw materials—be it making chocolate candies or instant coffee.

The Solution Exists

Miss Lappé suggests three steps to free ourselves from the grip of waste-oriented production. First, there should be changes in the feeding practices of livestock: "Cornstalks, pea vines, vegetable tops, even treated cow manure and newspapers can, it turns out, be appetizing to ruminants." Second comes establishment of minimum prices for raw materials on which poor countries depend for income and stabilization of grain prices. Finally, there should be efficient development of productivity of small farmers "who make up at least one-third of the human race." All this could be put into practice without massive changes in power structures and without large-scale coercive measures. Miss Lappé contends, in short, that the world food crisis is not too large a problem for human beings to solve. The solutions lie close at hand. Large-scale reform movements, like large-scale disasters, begin with individuals. The time has come for people to begin to live in ways that regenerate, not merely consume, the human as well as the natural resources of the earth.

A Novelist's Outlook

A comment in the *Nation* (Dec. 7, 1974) on the novels of Joyc Carol Oates is suggestive of an insight into the actual growth o human beings that readers of Miss Oates's books may have foun it difficult to discern. Perhaps it is there, but in the novelist's occa sional essays statements revealing this quality have been muc plainer. The *Nation* writer, Constance Ayers Denne, says:

> Not one to confuse behavior, or what one does, with identity, or who one is, she defines experience as a process in which external reality impinges significantly not only upon the conscious life of the individual but upon the unconscious as well. Life is a series of encounters, each of which has the potential to make the unconscious more accessible. The truly human life requires continual growth, which in turn depends upon the individual's ability to integrate a new experience into the total personality. (More often than not, however, in an effort to maintain equilibrium, one simply denies or resists the healthful disintegrating effects of new experiences, and such reactions lead either to stagnation or to "madness.") Each state of integrity, albeit temporary, reveals more, but one can never fully understand the self, for the learning process is unending.

The Immortal Ego Is Needed

This seems a good functional outline of the meaning of life needing only a few substitutions and additions to give approximat expression to the Theosophic view. The central purpose of learn ing or growth is clearly stated. That behavior is not to be confuse with identity repeats the idea that man is not any of his acts o instruments. If "reincarnating ego" were put in the place of "tota personality," we should have an account of the process by whic the soul gathers and assimilates unto itself the lessons of experienc or "encounters." That we move in an ascending arc, from platea to plateau, never reach an ending, always moving on to highe reaches of consciousness and awareness, is also an idea familia to students of Theosophy. "Chafe not at Karma" is a parenthetica note in Miss Denne's apt paragraph. In all, her essay is richl suggestive of a philosophical view of life. Reincarnation, of course needs to be added for such a view to take hold of the mind an the will of the thinker.